

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

WHEN our Lord told the woman of Samaria that the true worshipers shall worship the Father in spirit and in truth, she did not understand the saying until He told her who He was. "I know," said she at first, "that Messias cometh, who is called Christ: When He is come, He will tell us all things." Then all was clear to her when He said, I am He. To know Christ as the Son of God who came to save the people from their sins, and suffered and died and rose again for their salvation is the sum of all Christian knowledge. When the teaching or preaching leaves out Christ and substitutes philosophy, altruism or materialism in all their various forms, the people "worship they know not what." The woman of Samaria whose heart was pierced with the conviction of sin in the presence of the Saviour was able to tell her neighbors what He had done for her. Here is One, said she, who has made me see all my sins. Come and learn for yourselves, He will do the same for you. She was saved, and she told others about it, and so earnestly did she relate her experience that "many

believed on Him for the saying of the woman." Others who came to Him personally "believed because of His own word. And they said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World." The woman's testimony had interested them, they came to the Saviour themselves, and the work of salvation was wrought in their souls. This is the experience of every Christian who knows that Christ is a personal Saviour. There is no other way but to come to Him by faith and serve and follow Him in loving obedience. Then there is true worship, "for the Father seeketh such to worship Him."

When the Roman Catholics worship in their churches or at their private devotions their prayers are addressed to the persons before whose statues and pictures they kneel. The churches are filled with altars, "high places" such as the Almighty condemned in the worship of the idolatrous Jews. Praying before these altars surmounted with statues is not the true worship of God.

**Simplicity in Worship.**

Every person is able to come to God, direct, in sincerity and in the spirit of true worship. There is, therefore, no need for any "aids to devotion" in the form of idols or pictures or ceremonial observances, the real tendency of which is rather to divert the attention from the spiritual to the material than to present the spiritual through the material. A bright, happy, simple sacrifice of praise to God is always acceptable unto Him, while elaborate religious functions from which the real worship of the heart is absent are condemned in strong terms in both the Old Testament and the New. It is a source of joy and strength to the Christian to know that he can speak at any moment with his Redeemer and Saviour "as a man talketh with his friend."

**The Joy of Religion.**

The Book says, for the comfort of God's people, that "sorrow and sighing shall flee away." Most Christians think that refers to the future, after they have done with the sorrows and the cares of this world. But the only reason why it is not true of them in this present life is because they do not live up to their privileges as Christians—else they would enjoy them. Surely the knowledge of sins forgiven and acceptance with Him should give the soul a foundation of rest and peace on which it can stand calm and secure amid the fiercest storms that Satan may be permitted to hurl against it. And if the Holy Ghost, the great Comforter, abides in the soul, surely His consolations are more than all the disappointments and sorrows and anxieties created by the failure of effort, the blighting of

hopes and the mysterious phases of the Divine providence. God wants all His people to be happy, and that His joy should be their strength. If joy, then, is not "full," as Jesus wanted it to be, the Christian should examine himself and see if there be any evil way in him that prevents his enjoying all the good things that God desires him to have in the life that now is. And let him be of good cheer, for the same Saviour who overcame the world in the days of His flesh is both able and willing to strengthen him now to do "all things" necessary to make his daily life continually "full of joy in the Holy Ghost."

**The Sun of Righteousness.**

At this season of the year the natural sun is much in evidence, and we are often reminded of the power and heat of its life-giving and fructifying rays as they flood the earth with their brightness and glory. And our Saviour is described in the Bible as "the Sun of Righteousness," who "shall rise" on those who love Him "with healing in His wings"—not only to give light that will illuminate the soul, but joy and peace in the Holy Ghost, with comfort and consolation in all the sorrows and troubles of life, and grace sufficient for every need. "Healing" also for the wounded spirit, the bleeding heart and the sin-sick soul. A wonderful Saviour is Jesus, and dark indeed is that life and cold that heart upon which He has never yet risen. Without His light dark indeed is this world, in spite of all the little feeble lights carried about by worldlings, pleasure seekers and money makers. Without Him all is vanity and vexation of spirit. But when His gracious

healing beams fall gently on the soul, and when we are enabled by faith to look upon the light of His countenance, then, indeed, do sorrow and sighing flee away and everlasting joy comes in to fill the soul with peace and joy in the Holy Ghost. And with this light of life in our hearts we can move about the darkest places of experience seeing clearly our way before us and knowing that He doeth all things well.

#### **Hindrances in the Sun's Progress.**

It seems almost incredible that any person should ever thrust anything between himself and the Sun of Righteousness that would prevent some of the blessed healing rays from falling upon him with all their glorious life-giving power. Yet so it is. There are many who thrust politics, their business, their homes, the world, amusements, or money making between them and the Christ, to their incalculable loss both here and hereafter. And the most terrible accusation that can be made against the Church of Rome is that it thrusts the Pope and the Church and the Virgin Mary and a host of saints and the hierarchy between the souls of its members and the gracious face of the loving Lord, whose word still is to all the children of men, irrespective of race, creed or condition, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." This is what makes the spiritual darkness in which these people live; they actually know nothing of the real Christ, because they never see Him as He really is, because of all the various objects that the Church puts between them and their Lord who loves them as much as any Protestant who ever lived. And neither the

Roman Church nor any other human agency has any real light with which to illuminate the soul of any man. It takes the light Divine to do that.

#### **Come Into the Sunshine.**

The Light that lighteth every man that cometh into the world is always shining, therein differing from the natural sun that lights and warms our earth. The first thing, then, that a man in darkness should do when he hears of the Saviour's power, is to push aside any and every object that may stand in the way, and come into the presence of the Redeemer Himself. It is for him, then, having fulfilled the command, "Come unto Me," to claim from Jesus the fulfilment of the promise, "I will give you rest." And the promise will be fulfilled, promptly and completely. And on the soul will then rise indeed a glorious morning and there shall be no more night in the experience of that man's soul. Clouds there may be, and darkness, and storm, but behind all these shall ever be the bright shining of the Sun. The fulfilment of that promise will only be a foretaste of the proofs of God's faithfulness that are to follow him all the days of his life.

The friends and subscribers who have forgotten to send a remittance this year, and who receive the Magazine every month, will find these pleasant summer days a suitable time to remember that the work needs their co-operation to make it a success. It will be a pleasure to them to forward the subscription, and they may be sure it will be a pleasure and a great relief to receive their gifts.

### Work of Christ's Mission.

The month of July has been one of the most interesting periods in the year's work of the Mission. The young priest from South America, of whom Bishop Joyce of the Methodist Episcopal Church spoke so favorably when he called at the Mission in April, arrived in New York the middle of the month and was received into the Mission, where he will be prepared for such work, religious or secular, as he may be best qualified to undertake. He is a bright, intelligent young man who was ordained a priest five years ago, and as he speaks Italian and Spanish and is making good progress in English, there is a large field of usefulness before him among the foreign population here or in our Spanish possessions.

Another priest who brought a letter of introduction from a minister in Holland received a cordial welcome to the Mission, and a priest from New England who wrote to Mr. O'Connor last May, and part of whose letter was published in the June CONVERTED CATHOLIC, came in person last month to show his gratitude for the kind invitation that had been extended to him. "Every friend I had in the world has turned against me," said he, "when I made known my intention of leaving the priesthood and seeking peace and happiness outside the Roman Catholic Church."

He was assured that if he trusted in the Lord and gave his heart to Christ a bright future awaited him.

It is no surprise to the friends of the Mission that these priests, like many others that preceded them, though learned in many things—

philosophy, theology, languages and general information, are as ignorant of the Bible and the way of salvation by faith in Christ and the power of His redeeming love as if they had never been in school, college or seminary. Indeed a child who is well instructed in a Christian home and in Sunday school could teach them the way of life as revealed in the Word of God and experienced by every heart that accepts the promises of the Saviour.

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Invitations to preach in various churches have been accepted with pleasure by Mr. O'Connor this season. At the People's Methodist Episcopal Church in East Sixty-first street, this city, the Rev. Dr. Elmer A. Dent, pastor, a large audience greeted Pastor O'Connor when he spoke to the young people's association, and though the topic for the evening was of a literary nature, before the speaker concluded the congregation had become interested in the work of evangelizing the Roman Catholics.

An address to the Young People's Society of the Greene Avenue Baptist Church, Brooklyn, was of the same tenor. While the subject was literary and evangelical, the illustrations and anecdotes were drawn from the history of the Roman Catholic Church, past and present, and the incidents connected with the work in which Mr. O'Connor is engaged. There are many converted Catholics also in the Greene Avenue church, and for no members of his congregation has Dr. Woelfkin, the pastor, a warmer heart. They can be classed among his best people.

Pastor O'Connor has also supplied

the pulpit of the Hamilton Grange Reformed Church in West 145th street, which is without a pastor since the Rev. Dr. Charles B. Chapin accepted a call to a large Presbyterian church in Rochester, N. Y. And on the first Sunday of this month he preaches at the morning service in the Washington Heights United Presbyterian Church on West 172d street while the pastor, Dr. J. C. K. Milligan, is on his vacation.

Many members of the congregation of Christ's Mission are now living up town, and as they cannot come down to the services in the chapel of the Mission, it is a great pleasure to meet them when Mr. O'Connor preaches as supply or by special invitation in the churches up town. These friends have repeatedly said it is a pity that services like those of Christ's Mission could not be held regularly up town, where the congregations would be double and treble the number that would attend in the Mission chapel.

It is confidently expected that during the Twenty-fifth anniversary exercises this fall the work of Christ's Mission will be established on a permanent basis. It would be a fitting commemoration of Pastor O'Connor's labors in this city for twenty-five years. To-day there are very few pastors or missionary workers in the city who have labored so long, and none have had more difficulties to encounter.

### More Priests Converted.

Recent European exchanges contain much good news of the evangelization of Roman Catholics. In Great Britain a number of cultivated and intellectual Roman Catholics, are

joining the Church of England. The Rev. W. E. Addis, an eminent Bible critic and editor of *The Catholic Dictionary*, is now a devout Anglican, and the late Dr. Law, the learned ex-Oratorian Father, who became librarian of the Signet Library at Edinburgh, was received into the Anglican Church before he passed away.

There are five former priests in Rome who are all doing well, two being trained for pastoral labors and another working as an evangelist. Mr. Lozza, who accompanied Dr. Burt (now Bishop), to England, is taking a course at Harley College. On his return to Italy he expects to take up work as an evangelist in the Abruzzi Mountains, under the guidance of the pastor who led him to Christ.

Some weeks ago in Rome seventeen persons renounced the Roman Church to become Protestants. Among these converts were three priests, one of them being a Frenchman. It appears that the Pope is much worried by the spread of Protestantism in Rome, and has celebrated a mass, praying God to stop this movement.

In France, the Abbé Boisseau, curé of Sainte-Croix-sur-Aizier (Eure), has written a very able letter to his bishop, which was published in M. Bourriere's paper, the *Chrétien Français*, last month. In one sentence M. Boisseau sums up his reasons for leaving the Roman Church by saying: "Some of you will say I am an apostate or an atheist. I am neither one nor the other, for I quit your Church to follow Christ, and wherever Christ is, there is the Church."

The priests who have come to Christ's Mission this season say more and more will come when they learn what the Mission is doing.

### Strong Amid Trials.

The young priest who came to Christ's Mission last month in whom Bishop Joyce was interested, brought a letter to Mr. O'Connor from Rev. A. D. Pennenetti, a Protestant pastor in Buenos Aires, in which he spoke most highly of him, and Miss Eleanora Le Huray, a devoted American missionary in the same city, also wrote in eulogistic terms concerning this young priest. She said that the Roman Catholic authorities were so anxious to get him back again into their church that they offered him a position worth \$150 a month. He said, however, that he would prefer to work as a conductor on a street car line and enjoy the liberty of mind and heart and soul that he had found in Protestant Christianity. And she adds: "I bless Christ's Mission that makes it possible for him and many like him to begin a new life!"

With regard to gospel work among Roman Catholics, Miss Le Huray continues: "The South American Missionary Society has 2,600 children in actual attendance in their school. They all come to Sunday school, too, and have instruction in the Bible every day of their lives.

"In my training school for teachers we have 102, twenty-six of whom are boarders, and several taken directly out of convent schools, where they are invariably placed should their mothers die. We have Italian services here every week, and it was in this meeting that this priest first came into the light."

### The Bible in Porto Rico.

BY REV. JOSEPH W. LAMB, SAN JUAN.

Since this island is usually included in the nominally Catholic countries, a

few lines about the circulation of the Bible here will doubtless interest the readers of THE CONVERTED CATHOLIC.

Porto Rico has 1,000,000 inhabitants and is about one-tenth the size of the State of Indiana. The Agency of the American Bible Society has a depot on one of the principal streets of San Juan, the capital, and besides enjoying the hearty co-operation of the Protestant ministers and missionaries, we have eight colporteurs canvassing the island field. As far as I have been able to find out, no book store on the island sells Bibles of any kind.

Our principal obstacles are Romanism and its consequent illiteracy. Last month our total distribution of Bibles, Testaments and portions was 1,042 copies. One thing in favor of our books is the moderate price at which they are sold. We have a good Spanish Bible at 35 cents, and another with clearer type for 45 cents. We sell hundreds of Spanish Testaments at 14 cents each, and Gospels (two kinds) for 3 and 5 cents, respectively.

We are more frequently anathematized by the Roman clergy than perhaps any other evangelizing agency. Not long ago a woman bought a book of one of our colporteurs and unsuspectingly took it to the priest for his blessing. Great was his wrath when he discovered that it was a New Testament. He at once condemned it as a dangerous book, and did not rest till he had gathered in and burnt all that he could find of the books that our colporteur had left in the town.

Yes, the Bible, so long a forbidden book, is being read by the people of Porto Rico as never before; and we trust that it will prove here, as it is everywhere else, a mighty force for the speedy enlightenment and Christianization of this remote part of our great country.

## A Twentieth Century Apostle.

A letter has reached us from a good brother living at New Orleans that did our hearts good. It affords proof that the same spirit that animated the Apostle Paul to preach the Gospel where it was most needed, supporting himself the while by the labor of his hands, is abroad in our land today, and producing like results.

Every friend and supporter of Christ's Mission will enjoy the charming simplicity of the letter given below, as it gives a laconic account of a long campaign for the salvation of Roman Catholics, the success of which has brought into sight the erection of a church building for the use of those who have been brought from the darkness of Rome into the marvelous light of God.

The letter is as follows:

New Orleans, La., June 25, 1904.

"Dear Brother O'Connor:

"I have been conducting a Sunday School for more than six years in a little town just outside New Orleans. For years the great majority of the children were Roman Catholics. I carried the school on as a Union or undenominational Sunday School. We use the public school building. I rented a large room of a dwelling house about three years ago and opened it as a reading room for the public, for the residents of the place and also, for seamen, as I am connected with the New Orleans Seamen's Bethel, but not employed there, as I am a mechanic.

"Five months after opening the reading room I thought it would be a good thing to have preaching there, and a Presbyterian minister came over and preached at our request. There were about fifty present at the

service, but forty of them were Sunday School children. Three sermons were preached there, and then the Protestant residents of the house would not rent it to us any longer because of the persecution of some Roman Catholics. The reading room had then been open for nine months. No one else would rent me another room, so we were without a place to preach in for about five months, when the president of the public school board, without being asked, said we could use the school house for preaching as well as for the Sunday School. I told him I had not asked for it because I thought the Catholics would object. He said, 'If they object, they may come to me; you can use it.'

"We have had services there every Sunday since, with very few exceptions.

"On Easter Sunday, 1903, I secured the names of ten persons who wished to be organized into a Presbyterian Church, and with permission from the Presbytery, a church was organized in May of last year. Now we have a lot and money enough to build a church. We have the plans and specifications and also some bids for the building. The ground will be staked out according to the plan tomorrow and the building will be commenced in a few days.

"Our Sunday School and religious services are the first here for white people. Two of the charter members of the church were baptized into the Roman Catholic Church, but were baptized again when they were received into the Presbyterian Church. They are good members; one of these two was influenced for good by reading Protestant literature. I am there

all day Sunday, then I go out and distribute reading matter, papers and tracts in French and English. I give Testaments and carry around the free circulating library and exchange the books at the houses and keep friendly with all the Catholics, helping them all I can. A great many read the books. Money has been given by the people there for five years to build a Catholic Church and there is no sign yet of one being built.

"Now the Catholics are giving liberally to our church building fund. They say the priest would not do for them what we do. We have plenty of opposition, but we just keep working right on.

"Sincerely yours,

"THOMAS HAYES."

### The Gospel in Spain.

Dr. Alexander Rodriguez, a devoted evangelist in Spain, has been elected a member of the town council at Figueras, and also syndico. He is the first editor of a Protestant paper to hold such positions in Spain. The appointment will greatly weaken the influence of the priests in municipal matters.

With regard to another important city in the northeast of Spain a correspondent writes:

"The fanatical city of Gerona has hitherto proved impregnable to Evangelical work. Various societies attempted to gain an entrance, but were driven back. At length a gentleman of Barcelona rented a flat to an evangelist, promising that he should remain as long as he liked. The work had to be carried on in great secrecy, but gradually 'the kind Protestant' became known and won many friends. He joined the

library of a club, and became so popular that he was elected president. A few weeks ago the great fair took place, and the evangelist introduced into the public program of entertainments the following notice: 'Grand Surprise! Exhibition of numerous fine Magic Lantern Pictures of Historic Episodes, Scenes of the Inquisition, etc. To be displayed by Don Luis Lopez Rodriguez and his brother, Don Alexander, editor of *The Herald*, of Figueras.'

"Pastor Rodriguez first showed pictures of the Inquisition, to prove by historic facts the character and cruel practices of Rome. The surprise and indignation of the audience knew no bounds, and expressions of horror and disapproval were unanimous!

"Then the Bible being burned was thrown on the sheet, and pointed out as being the target of the concentrated hatred of the Church of Rome. Reading it and following it, was the crime which cost the martyrs their lives. The literally 'good news' of a full and free salvation through the finished work of Christ was earnestly proclaimed, and urged upon the people for their acceptance. Numbers went to shake hands with the pastor and Don Alexander, thanking them again and again, saying, 'Never have we heard such good things before!' 'Come here soon again, and hold a meeting once a month, or, better still, once a week.'

"An official remarked, 'Fifteen years ago you would not have left this place alive! But now the people are weary of the slavery and imposition of the Church of Rome.' Pastor Rodriguez, his brother, and the evangelist were then treated to refreshments by their grateful and newly-made friends, who fully realized the importance of the great event which had just taken place."

### Irish Time Good Enough.

If Priest Earley, of Irvington-on-Hudson had taken counsel with ex-Sheriff "Tom Dunn" (a well-known member of Tammany Hall, and a good son of the Roman Church) before he began to draw public attention to Miss Gould's Friday sandwiches, he might have saved a good deal of trouble for himself.

On one of the Fridays when Mr. Dunn was at Hot Springs, Ark., with Charles F. Murphy, the new "boss" of Tammany Hall, he had managed to survive three meals, without touching any meat. As midnight drew near the ex-Sheriff sat impatiently watching the clock so that at midnight he could eat some turkey sandwiches without violating his conscience. The New York *Tribune* thus describes the brilliant manner in which he finally hit on a plan to satisfy both his conscience and his appetite before twelve o'clock:

"Tommy," said he to Thomas F. Smith, secretary of Tammany Hall, "how long is it to 12 o'clock and turkey sandwiches?"

"It's thirty-five minutes."

Another ten minutes dragged by, and the former Sheriff again asked the time. With a groan, he said:

"Still twenty-five minutes? If I wasn't a good Catholic I'd order the sandwiches now."

Suddenly a happy thought seemed to strike him.

"Tom," said he, eagerly. "What time is it in Ireland at this minute?"

"Five o'clock on Saturday morning," said Mr. Smith.

"That settles it! I eat the sandwiches now—right now. It's 5 o'clock in the morning in Ireland, and Irish time's good enough for me."

### Monks with Revolvers.

CHRISTIAN BROTHERS OPPOSE THE  
LAW OF THE STATE.

The Christian Brothers, who had charge of St. Joseph's College, near the Muscoot Dam, at Katonah in northwestern Westchester county, which had been condemned by this city in order to make room for the water which will supply the Cornell Dam, made a bitter fight against the destruction of their buildings, and it is said that many were armed with revolvers and opposed the attempt to evict them.

The Christian Brothers obtained an injunction preventing the division engineers from interfering with their property. Before this was obtained the division engineers, with one hundred laborers, as already told in the *Tribune*, marched toward the college grounds under orders to tear down the buildings, and the brothers and the students opposed them, many with revolvers, especially the students. John ver Planck rode on horseback for ten miles, and George Turner, of West Somers, a justice of the peace, granted a temporary injunction and that stopped the trouble.

This Roman Catholic society moved away before the injunction expired, and in December the college buildings were burned to the ground by order of the water commissioners. Where did those Christian Brothers get the revolvers? In how many Roman Catholic institutions are there firearms? These questions should be answered by Cardinal Gibbons or Archbishop Ireland. The New York *Tribune*, from which the above items of news are taken, is the foremost, the most respectable daily paper in the United States.

## PETER NEVER IN ROME.

BY BISHOP S. M. MERRILL, OF THE METHODIST EPISCOPAL CHURCH.

**T**HAT Peter was in some sense a prince among the apostles, is a proposition borne out by the record concerning him, which recognizes his rightful place and gives him due prominence. It never fails to credit him with the special successes which attended his ministry. Probably owing to his age and natural gifts, as well as to his early and conspicuous devotion to the Master, he was honored as spokesman when the twelve were called to particular interviews for receiving advanced instruction, and in every instance his fitness for leadership was promptly shown. For the purpose of order and harmony, in a company associated together for such an enterprise as that which united them, it was necessary that there should be both leadership and mutual respect, and it appears that under the impressive lessons given them by their great Teacher, they reverently accepted their positions and ceased to contend for pre-eminence over their brethren. In some respects Peter, James and John seemed to have peculiar privileges, and were chosen for special services, and this without exciting permanent envies or animosities among the others. But in the official sense, as the chosen and commissioned of the Lord, there was equality of privilege and right. They were all apostles.

In this, that which is seemingly paradoxical is not contradictory. There was equality of office, and yet for special purposes there were priority and leadership. Peter was first among equals. He was chosen to open the door of the kingdom to the

Jews on the day of Pentecost, and subsequently to perform the same office for the Gentiles in the house of Cornelius, the centurion. The power of the "Keys" was thus exercised by him, according to his special commission.

How long this pre-eminence continued is not known. It is certain, however, that it did not place him permanently above his brethren in all respects. He was not president nor chief in the council, when the apostles and elders came together for the purpose of considering questions of order and discipline. That honor fell to James, and that while Peter was present. Nor was it any disparagement to Peter that it should be so, as it was not to the others that he should be chosen as leader in presenting the cause of the kingdom to the public.

In the Acts of the Apostles, Peter is the most conspicuous personage for an indefinite period, variously estimated from six to ten years after Pentecost. Then he suddenly disappears from the narrative and Paul comes to the front. After the first James was killed by the sword of Herod, Peter was arrested and cast into prison. It was doubtless intended that he should be the next victim of Herod's wrath. But the angel of the Lord appeared and wrought his deliverance. After he came out of prison and visited the house of Mary, where the prayer-meeting of the church was being held, he obtained recognition and bore his testimony, and then prudently "departed to another place."

That other place is not named. Whither did he go?

It is difficult to propound a question the answer to which involves so much interest to the church—nay to Christendom at large—as does the answer to this question. From the hour of this “departure to another place,” Peter ceased to be the leading figure in Luke’s narrative, and while he reappears incidentally in connection with the other apostles in Jerusalem, the record of his labors was not resumed.

#### ROMAN CATHOLIC TRADITION.

The Roman Catholic Church holds that he went to Rome; that he continued to hold the primacy as the chief of the apostles; that he became the first bishop of Rome; that with his assumption of authority in Rome that city became the metropolis of the church, as Jerusalem had been up to that time, and that the authority of Peter was transmitted to his successors in Rome and shall be held by them forever. In a word the papacy, with all its pretensions, is builded on the assumption that Peter went to Rome when he disappeared from Jerusalem and established himself there as the founder of the church in that city and its first bishop. The world knows the results of this assumption, and all thoughtful people see at a glance its importance to the church of Rome, and to all the institutions and pretensions built upon it.

Did Peter go to Rome? Did he become bishop of Rome? If the first supposition is true the second might easily follow. If he went to Rome at all he would in all probability be the recognized bishop of Rome. If he went to Rome, and if his going

involved the tremendous consequences which have been claimed for his advent there, we wonder that his going and his presence there so utterly escaped record and contemporaneous recognition that not a trace of it can be found in any writing of the times, either sacred or profane. Roman Catholic tradition puts him there, but authentic history does not.

In order to test the tradition and appreciate its claims, we must have it distinctly before us. What shape does it take? Tradition seldom lacks definiteness, especially when it is the basis of great institutions and reaches through long periods, with ample time to grow and strong motives exist for making it complete. So this tradition has taken definite form. It asserts that Peter went to Rome and began his episcopate there in A.D. 42, and continued in that office twenty-five years and a little over, and that he was put to death in that city in the reign of Nero, A.D. 67. It further asserts that Paul and Peter were fellow-prisoners and suffered martyrdom at the same time—Paul by being beheaded and Peter by crucifixion.

It is undoubtedly true that a great many people have accepted this tradition as essentially true without questioning it, scarcely imagining it possible that tremendous interests could rest upon assumptions which were destitute of adequate authentication; but it is also true that the great body of scholars, historians and critics who have made the most thorough investigation of the subject, have reached the conclusion that the tradition is baseless, and that the Apostle Peter was never in Rome at all. It is needless to say that my

own belief is with the conclusions of the scholars and critics—that Peter was never in Rome. Of course, in this contention, the burden of proof is with the affirmative—with those who assert that Peter was in Rome—but for the present purpose that matter is waived, and some considerations will be adduced showing how improbable it is that Peter was or could have been in Rome at any time in his ministry.

#### THE GREAT QUESTION.

The scope of the inquiry is wide, requiring a volume rather than the necessarily limited space at command, yet a glance at certain facts and principles will shed light on the issue. The allegations of Romanists must be taken as a whole. They fix the date of Peter's appearance in Rome, the length of his alleged episcopate, and the year of his death. It is by them often mentioned as a remarkable fact that only two of Peter's successors—popes—have exceeded the duration of his reign, twenty-five years, two months and seven days. If he was not there as early as A.D. 42, then the tradition is false at its beginning, and liable to be false all the way through.

Was Peter in Rome as early as A.D. 42? It is conceded that the chronology of the Acts of the Apostles is not easily traced. The precise date of many of the events recorded cannot be determined, but some of them can be approximated so as to be of value in this inquiry.

When was Pentecost? It was in the year of the crucifixion. When was that? If A.D. 1 was the year of the birth of Christ, and if he was baptized and began his ministry when thirty-years old, and if his min-

istry continued three and a half years, then the crucifixion was in A.D. 34, and the great Pentecost the same year. But if, as many of the learned allege, Christ was not born until A.D. 4, then the crucifixion and Pentecost would come four years later, namely A.D. 38, within four years of Peter's alleged appearance in Rome. Without insisting on this point, let the doubtful date be accepted. Peter was in Jerusalem and preached on the day of Pentecost, and his ministry is recorded to an extent that must have occupied several years. How many years? That it was more than eight, running beyond A.D. 42, is quite certain.

The church was greatly enlarged, so that persecutions raged in many places, as well as in Jerusalem, before Saul was converted. It is probable, though not certain, that Peter had his vision in Joppa, and went to Cesarea and preached to the Gentiles in the house of Cornelius, before the conversion of Saul. Some learned expositors allow seven years between Pentecost and the opening of the kingdom to Gentiles with the conversion of Cornelius. At any rate the enlargement of the church before the death of Stephen and the persecution after that event, in which Saul was conspicuous, required not less time than seven years, although some place the conversion of Saul as early as the year A.D. 37 or 38. Let us take the earliest date, which is improbable, and see how it bears on the point before us. When Saul was converted in Damascus he did not at once return to Jerusalem, but he preached boldly, and for some time in Damascus. After that he went into Arabia. Expositors tell us he

was gone a year. Then he returned to Damascus and resumed his preaching. We may not know how long he remained there, but "after three years he went up to Jerusalem to see Peter, and abode with him fifteen days." Peter was yet living in Jerusalem, no doubt with his family. Whether his wife's mother, whom the Master healed of the fever, was yet living, we do not know. But if Peter was not at home, living with his family, Paul would not have said in that familiar way: "I abode with him fifteen days." A visitor "abides" with one who lives at home and is prepared to entertain his guests. Yet, on the forced and improbable supposition that Saul was converted as early as A.D. 37, and was off in Arabia one year, and back at Damascus three years, he could still reach Peter in Jerusalem in A.D. 42, or about the time the tradition sends him to Rome. But if all this occurred before Peter was imprisoned, and released by the angel and "departed to another place," then it was before Herod killed James with a sword, and Paul should have seen that James, the son of Zebedee, and others of the apostles, whereas he saw none but Peter and James, the Lord's brother. These facts clearly require the delay of Paul's visit to Peter in Jerusalem till a later date than A.D. 42, or to the time when most of the apostles were off on their mission. But suppose they do not. Paul went back to Jerusalem fourteen years after that visit to Peter, and found Peter there still. He had gone away temporarily after his release from prison, but had not gone to Rome, and was back after the rage of Herod and the persecution had

subsided; or after that Herod was dead.

Let us see, however, if we cannot find Peter and Paul together again after this visit of fifteen days at Peter's house. Paul went home to his native city, Tarsus. He was not in a hurry to enter the work as yet. The other apostles were busy and deacons and evangelists were spreading the gospel far and wide. There was at length a wide open door at Antioch. Help was needed. Barnabas went to Tarsus and found Paul and took him to Antioch and got him enlisted. It was Paul's opportunity, because from his conversion his special commission was to preach to the Gentiles. His great soul was soon on fire. With all the vigor of his nature he entered into the work and the revival spread. Many Gentiles were converted. Paul and Barnabas continued a whole year at Antioch, teaching much people. This was before Paul's first missionary tour from Antioch; before he and Barnabas were ordained by the laying on of hands and prayer.

Subsequent to that ordination the missionary tour was made, and Paul and Barnabas returned to Antioch and found that the work had prospered, but that certain questions had arisen which were calling for decision in order to avoid permanent disruption. Some years had elapsed. We cannot tell how many. Certain men, prophets or teachers, had come from Jerusalem and taught the people that except they were circumcised and kept the law of Moses, they could not be saved. Paul and Barnabas taught nothing of the kind, but this teaching, coming directly from Jerusalem appeared to many to

have authority behind it which these two apostles did not possess. The church then determined that Paul and Barnabas and certain others should go to Jerusalem unto the apostles and elders with this question. They took Titus and others with them, and also took contributions from the churches they had visited for the relief of the poor saints at Jerusalem, disciples who were impoverished by the persecutions they had endured. This visit to Jerusalem with Barnabas and Titus and others was the visit which Paul declares was fourteen years after his former visit to see Peter. There they found James, Cephas and John, "who seemed to be pillars," or chief men in the church, and these heard Paul and Barnabas with delight and gave them their right hand of fellowship. Peter, who was Cephas, was still there and active as one of the pillars of the church. He had been away, no doubt busy elsewhere, but the Herod who wanted to kill him had himself died, and Peter was back home free and active. This could not have been earlier than A.D. 54. Peter had not yet gone to Rome. The Romish tradition is sadly at fault, fatally wrong.

#### PETER REBUKED.

Whether Peter and Paul met before this time in Antioch is not clear, but they met there. Paul is explicit as to the fact, if not as to the date. "But when Peter was come to Antioch, I withstood him to the face, because he was to blame. For before that certain came from James, he did not eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And

the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Then followed the rebuke which Paul gave to Peter—a rebuke which was, without doubt, effective in establishing that apostle in the liberty of the gospel. While it would seem from the order of the record that this visit by Peter to Antioch and this open rebuke from Paul came after the visit of Paul and Barnabas to Jerusalem, yet, as Paul does not aim to give the chronological order of events, but to emphasize certain facts, and since it is hardly probable that the question between Jews and Gentiles remained an open one after that visit, and after the authoritative decision pronounced by James and concurred in by the apostles and elders, it is not unlikely that Peter's visit to Antioch preceded that council meeting; and it may be that the lesson Peter received in the experiences of that visit had something to do with his preparation for the broadminded and clearly worded address which he delivered in that assembly and which carried the judgment of the council to the decision rendered by James. The action of the council of apostles and elders was for the purpose of settling or preventing such differences and disputes. But if, on the other hand, the visit and rebuke occurred after the council in Jerusalem, the dissimulation of Peter was all the more remarkable and the rebuke the more deserved. The great facts are that Paul and Peter met in Jerusalem and in Antioch fourteen years after Paul's first visit to Peter, and that Peter was yet identified with Jerusalem and with the work of the gospel among the Jews. Evidently he had never yet been to Rome.

(To be continued.)

### Kind Words.

The *Christian Observer* in its issue of June 8, 1904, said:

We have received a bound volume of *THE CONVERTED CATHOLIC*, a magazine edited and published in New York by Rev. James A. O'Connor, who was formerly a Roman Catholic priest. His monthly has for its purpose the conversion of Roman Catholics and the enlightenment of Protestants regarding the aggressions of the Roman Church. This is the twentieth volume, and this year marks the twenty-fifth of the editor's evangelistic work for Catholics in New York. He has labored well, and nearly one hundred priests have found the home, Christ's Mission, to be a door through which they have passed from the superstitions of Rome into the light of the Gospel.

From the *Philadelphia Lutheran Observer*.

*THE CONVERTED CATHOLIC*. Edited by Rev. James A. O'Connor. Volume XX. January to December, 1903. New York. James A. O'Connor, 142 West 21st street, 1903.

We had the pleasure years ago of meeting the genial editor of *THE CONVERTED CATHOLIC*, and have long been familiar with the Magazine in question. Its entrance would give light in many places. The hostile attitude of the Roman Catholic ecclesiastics towards our public school system, and the ban recently placed upon Miss Gould's sewing school at Irvington-on-the-Hudson, by a priest, help to add special interest to the volume for 1903, which contains several allusions to these matters. Although it is more than a quarter of a century since Mr. O'Connor left the Roman Catholic priesthood, he is considered one of the best American authorities upon matters connected with the Church of Rome. The literary style of the Magazine is of a high order, and the weightiest matters are handled with

such skill that any layman—Roman Catholic or Protestant—will find pleasure as well as profit in its perusal. There is an evangelical vein through the articles that puts this journal in a class by itself among controversial publications.

### From Massachusetts.

I have been a reader of your Magazine for several years, and must say I like it very much. It keeps me posted about the Roman Catholic Church. I am not and never have been a Catholic, but I have seen some of their works, and that is enough.

I hope you will be prospered very much in your work and that God will bless every effort put forth for the conversion of the people. B. E. G.

### THE BOUND VOLUMES.

From the *Nashville Cumberland Presbyterian*, July 21, 1904.

*THE CONVERTED CATHOLIC* is full of short and terse articles about Roman Catholicism and the Catholic Church. It sheds much light on subjects which the ordinary Protestant has no way of understanding. The editor was once a Catholic priest, and is now maintaining a home for priests who desire to leave the Catholic Church.

A few sets of the bound volumes of *THE CONVERTED CATHOLIC* are still on hand. Good friends have supplied some numbers that were missing. As these copies cannot be obtained elsewhere, the friends who wish to possess the volumes should notify the office before they are all gone. It is probable there will be no copies left after this season. Several volumes were recently sent to two missionaries in South America, and another order for a complete set has come from Argentina. The price will be made nominal to the subscribers who will lend the volumes to others after reading or who will place them in a college or public library.

### France and the Vatican.

The end of July found the French Government and the Vatican at a deadlock, with relations so strained that the abrogation of the Concordat is expected. The controversy has arisen in this way:

Several French bishops who, as good citizens of the French Republic, have supported the Government in the execution of the laws, on that account have incurred the displeasure of the Vatican. These were Monsignor Fuzet, Archbishop of Rouen; Mignot, Archbishop of Albi; Sueur, Archbishop of Avignon; Lacroix, Bishop of Tarentaise, and Bouquet, Bishop of Mende. Two others, Mgr. Geay, Bishop of Laval, and Mgr. Le Nordez, Bishop of Dijon, were summoned to appear in Rome on July 20.

Bishop Geay sent his notification to the Minister of Public Worship, whereupon M. Delcassé sent a protest to Rome against such a violation of the Concordat. Cardinal Merry del Val replied that it was counsel and not a command that had been sent to the bishops in question. The Cardinal's counsel was couched in somewhat vigorous terms.

"Unless," said he, "you present yourself before the Sacred Congregation in Rome prior to July 20, you are thereby, through the sole fact of your abstention, deprived of all episcopal powers."

And in another letter the Papal Secretary directed the attention of the bishops to the apostolic bull relating to sedition, in these words:

"You will find therein an enunciation of the penalty you have incurred in appealing to the civil branch in order to prevent the execution of the sentences of the Church."

By order of the French Government the bishops continued to exercise their functions, utterly disregarding the papal anathema. A week later (July 27) one of them went to Rome with a message of conciliation, but he was unsuccessful, and all diplomatic relations with the Vatican have been severed.

Many persons think that the issue will be a National Church in France, somewhat like the Church of England, and this would be possible if the old Gallican Church had been kept alive, or if there were anything in France to-day like the Port Royal of Pascal's time. It is probable that at some future time there will be an American Catholic Church in this country without Papal control, when the political power of the Roman machine is broken. American Catholics loathe the connection with Rome. When the Church here is emancipated France might follow the example of this country.

At present the French Government is not prepared for the abrogation of the Concordat by which Church and State are bound. By its means it has more control over the bishops and can defy the Pope.

The situation between France and the Vatican is graphically portrayed in the first of our pictures, where the Pope is shown expressing his mortification and chagrin by shooting at the French Republic, with the disastrous result that appears in the second picture.

In the third picture the Pope and his Cardinals do not seem to realize that their power and glory have departed, so far as France is concerned. Those who know the high Roman ecclesiastics well do not doubt that their blasphemous pretensions are accurately depicted in the third picture.



"The pert thing refuses me reverence."



"Oh, why did I shoot?"

A PONTIFICAL PROTEST.

—*Der Wahre Jacob* (Stuttgart).



THE ALMIGHTIES.

"How shall France be punished. Cardinal, for recalling her ambassador from the Vatican?"

"We shall recall God from France." —*Ulk* (Berlin).

## THE WAY OF SALVATION.

BY REV. J. C. K. MILLIGAN, D.D., NEW YORK.

**I**N answer to the question of the terrified jailer of Philippi, Paul and Silas said: "Believe in the Lord Jesus, and thou shalt be saved, thou and thy house." At that midnight hour he accepted Jesus for himself and his family, and was saved.

The frequency of sudden calamities and the terrible sacrifice of human lives, as by the burning of the General Slocum in New York harbor and the sinking of the steamer Norge on the coast of Scotland, the one crowded with Sabbath School women and children, the other with Jews fleeing from Russian tyranny, bring this question and answer before us with impressive urgency. With these comes the Saviour's gracious warning: "Therefore be ye also ready: for in an hour that ye think not the Son of Man cometh." The saved alone are ready for so sudden removal from time to eternity. They depart to be with Christ, which is far better than any earthly good. But to the wicked, who had made no preparation for death, who had neglected or refused the offered salvation of Jesus, how terrible must have been their awakening in the hopeless miseries of the lost! Let us make sure that we have entered the narrow gate and are in the straitened way that leadeth to life.

I. Our good works do not secure salvation. However many or good, our works cannot save us. The jailer asked for something to do, but the answer prescribed no work, for he could do nothing good; and if he were able to live in the best way, this could not expiate the sins of his

former life. We constantly multiply sins and transgressions in thought, word and deed; for there is no man that liveth and sinneth not. Our best deeds are marred by selfish motives, imperfections and association with sin and sinners. "We are all become as one that is unclean, and all our righteousnesses are as a polluted garment, and our iniquities, like the wind, take us away." Isaiah 64:6. Our prayers and religious services are often an empty form or mere hypocrisy. "With eye-service as men-pleasers."

Even Daniel, the eminent and honored prophet of the captivity in Babylon, made this confession: "We do not present our supplications before God for our righteousnesses, but for His great mercies." Dan. 9:18. Multitudes are like Naaman, who expected to do some great thing for his own glory, but scorned to obey the humbling requirement of the Prophet; and yet they are unlike Naaman, who afterward threw aside his foolish pride, accepted the counsel of wisdom and received the promised blessing. Alas, countless millions still throng the broad way, who are either ignorant of the way of life or stubbornly continue to do evil and neglect the great Salvation. The saints of God also confess with Paul, Rom. 7:18, 19: "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practice." The young ruler, in obedience to the commandments of God, was not far from the

Kingdom; yet at last he refused to obey the direction of Jesus and turned away unsaved. Matt. 19:16-22.

The Lord Jesus is the Saviour of sinners, "And in no other is there salvation, for neither is there any other name under Heaven that is given among men wherein we must be saved." Acts 4:12. To become the efficient Saviour He was made flesh, dwelt among men, obeyed the whole law for us, was "Holy, harmless, undefiled and separate from sinners." Yet even He must become obedient unto death, even the death of the cross. "He was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace, was upon Him, and by His stripes we are healed. The Lord laid on Him the iniquities of us all." Isaiah 53:4-5. "And the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Those saved by the Son of God will carefully maintain good works as the fruit and evidence of salvation. Yet these cannot take away sin nor procure the "holiness, without which no man shall see the Lord." "For the kindness of God our Saviour and His love toward man does not appear by work done in righteousness, which we did ourselves, but according to His mercy He saved us through the washing of regeneration and renewing of the Holy Spirit." Tit. 3:4.

2. The full knowledge and belief of truth does not save us. The jailer of Philippi till that night when salvation came to him was a pagan idolater, ignorant of the true God and of Jesus Christ the Saviour. The earthquake and the brief instructions of the Apostles presented no system of doctrine to be believed as the condition

of salvation, but they revealed the God and Saviour and asked acceptance and faith in Him as the only requisite. Peter's confession was: "Thou art the Christ, the Son of the living God." In the great commission the risen Saviour requires converts to become "disciples" or scholars as the condition of baptism, requires the Church to teach the baptized, and thus assures of salvation and of instruction in that which He has commanded. Matt. 28:18-20. Mark 16:16.

To be saved we must know Christ and Him crucified, and being saved we are willing to sit at His feet and learn of Him; for saving knowledge leaves much to be known. Our lifetime is too short to learn the fulness of Divine love and grace revealed in Jesus. The Bible is the storehouse of knowledge, and from it the church and her ministry are to teach and preach Jesus as the Saviour. The Sabbath is appointed for this Gospel service, and to know Him truly demands of us constant attendance upon it. How much knowledge is essential, none dare assert, and whether much or little, the knowledge does not save us, but being saved we follow on to know Him, whom to know is life eternal.

The truth is often held in unrighteousness. Rom. 1:18-25. The heathen world, "Knowing God, glorified Him not as God, neither gave thanks, but became vain in their reasonings and their senseless heart was darkened." Jesus said: "I thank Thee, O Father, Lord of Heaven and Earth, that Thou didst hide these things from the wise and understanding and didst reveal them unto babes: Yea Father, for so it was pleasing in

Thy sight." Matt. 11:25-26. James, the Lord's brother, makes the strong declaration: "Thou believest that God is one: Thou doest well, the demons also believe and shudder." James 2:19. Adam knew God, yet fell into the devil's snare; His wisdom and knowledge did not keep him from sin nor lead him to seek God, and it left him afraid to answer the Lord, who sought and found him.

Judas in the school of Jesus during all his ministry heard all His gracious words, and yet he went to his own place, and perished. The faith of miracles that he possessed was little better than that of Pharaoh's magicians or those that to-day bolster up their delusions by apparent miracles: he may have healed some sick person, but he did not save his own soul. The knowledge and belief of truth is a result of salvation rather than its cause, and the wicked are ever learning and never come to any saving knowledge.

3. We are saved by faith in the Lord Jesus. The Apostles said: "Believe in the Lord Jesus and thou shalt be saved." Acts 16:31. Jesus had said: "He that believeth and is baptized shall be saved." Not our doing but simple believing in Jesus has the assurance of salvation, but,

(1). Even this belief is graciously given by God. "For by grace have we been saved, through faith and that not of yourselves: it is the gift of God, not of works that no man should glory." Eph. 2:8-9. Jesus tells why all do not receive it: "Ye will not come to Me that ye may have Life . . . How can ye believe who receive glory one of another, and the glory that cometh from the only God ye seek not." This saving faith is given in the use of gospel ordinances. Rom.

10:13-17. "So belief cometh of hearing and hearing by the word of Christ . . . But as to Israel Isaiah saith: All the day long did I spread out my hands unto a disobedient and gainsaying people." Yet "The Lord shall send forth the rod of thy strength out of Zion: . . . Thy people offer themselves willingly in the day of thy power." Psalms 110:2-3.

The unwillingness that is only removed by divine power is now in multitudes who perish because they will not hear the gospel where alone faith is given. Thousands desecrate the Sabbath in idle pleasures or in open wickedness. Many who are in the churches in the morning neglect the Sabbath evening privileges that the Lord has given to prepare souls for heaven. Often special sermons are prepared to comfort mourners or relieve distressed souls, who do not take the trouble to come and hear them. Jesus complained of Jerusalem as a warning for us: "How often would I have gathered thy children and ye would not." And Wisdom has said: "Because I have called and ye refused, I have stretched out my hands and no man regarded; for that they hated knowledge and did not choose the fear of the Lord, they would none of my counsel: They despised all my reproof, therefore shall they eat of the fruit of their own ways, be filled with their own devices." Prov. 1:24-31. Yet the promise of Christ is ever sure: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Matt. 7:7-8. The gift of faith is promised to every earnest seeker, and they are not left to neglect the great salvation.

(2). Belief in Jesus awakens loving obedience to Him. "Faith worketh

through love." "We love Him because He first loved us." "The love of Christ constraineth us." "If ye be willing and obedient ye shall eat the good of the land." Naturally we are children of wrath, hateful and hating one another, but faith brings with it every other grace, so that we become new creatures. 2 Cor. 5:17. Love to Christ makes obedience a joyous service. "I delight to do Thy will." "O how I love Thy law." The Christian is especially Christ-like in the desire and effort to win souls and in the kindness that draws them to us and to Him.

A chaplain on the battlefield found a dying soldier who refused to hear the Bible, saying he would rather have a drink of water. The chaplain brought him water and gently raised him so that he could drink, then taking off his overcoat and coat he made a pillow and a covering for the sufferer. In wonder the dying man asked, "Did the Bible teach you this kindness? If so, let me hear it." And till death came he listened to the old, old story of Jesus and His love. This Christian kindness springs from obedience to the command of Jesus, to love God supremely and thy neighbor as thyself. Jesus says to each believer, "Son give Me thy heart," and at the word of Jesus he goes about doing good, giving time, money, life itself, to lead others to the Saviour. It is told of a painter whose pictures had a marvelous tint, that he secured it by blood that flowed from a wound near his heart and was used to color his paintings. The heartiness of the Christian gives a wondrous character and beauty to his life, for he is ever ready to give his heart's blood for his

brethren and the cause of Christ. The love of the heart gives a color to Christian character that can come from nothing else. The mutual love of Jonathan and David "was wonderful, passing the love of women," and the abiding source of it was the constraining love of Jesus in their hearts. A recent poet has expressed this love of Jesus in its constraining power.

I pleaded for a time to be given:  
He said, Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your guide.

I cast one look at the field,  
Then set my face to the town.  
He said, My child, do you yield?  
Will you leave the flowers for the crown?

Then into his hand went mine,  
And into my heart came he;  
And I walk in a light divine,  
The path I had feared to see.

(3). Belief is confident reliance on Jesus Himself. Saving faith "receives and rests on Jesus alone as He is offered to us in the Gospel." Ordinarily the Christian's trust is awakened and encouraged by Gospel offers and promises which are all yea and amen. But the jailer knew little of these. He saw the power and goodness of the Lord who kept him and his prisoners from harm amid the terrors of the earthquake, and doubtless he heard the Apostles singing the 91st Psalm. "He shall give His angels charge over thee to keep thee in all thy ways." The Apostles had told him of Jesus mighty to save, who had sent them to seek and save the lost; and in fear and grateful trust he accepted and cast himself on the Saviour.

The promises of Jesus do not as-

sure of freedom from afflictions, but of support under the deliverance out of them. The righteous die as well as the wicked, and are often the victims of terrifying disasters; their earthly life may perish, but like Elijah, they ascend to glory in a chariot of fire. They depart from this life to be with Christ, which is far better. Like Job in his sore experiences, they can say: "I know that my Redeemer liveth." "Though He slay me I will trust in Him." We know and rely on the grace and love of Jesus by His life among men, by His death for sinners and by His resurrection and ascension that He might prepare a place for us where He will receive us to himself to be with Him forever in glory. Therefore, "Let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Heb. 12:1-2.

### The Carpenter's Wife.

BY REV. A. SMITH, SYRACUSE, N. Y.

Mary, the mother of Jesus and the wife of Joseph, the carpenter, was a pure and holy woman. According to the Gospel she "rejoiced in God, her Saviour," and therefore she must have been at some time and in some sense a sinner, and one who, like the rest of us, needed a Saviour. She must have been born again through faith in Messiah, Jesus, whose blood cleanseth from all sin. Mary was a holy maiden and mother. She was not only the mother of the wonderful God-man, but she bore several other children, according to St.

Matthew, who says: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses and Simon and Judas and his sisters, are they not all with us?" Ch. 13.

Mary, no doubt, was a mature woman before the conception of Christ. She was, it seems, at least eighteen or twenty years old when she married Joseph. Christ lived about thirty-four years. At his death Mary must have been about fifty-two years old. The last time the name of Mary appears in the Scriptures is in connection with the first Pentecost after the ascension of our Lord (Acts 1). How long after this Mary lived, and when and where she died is unknown. There is no genuine portrait of Mary in the world. Those in the market are all spurious; they represent her as a young lady. It would be in better taste to make her picture look older, as when she died she must have been about sixty years old. She no doubt had wrinkles and gray hair.

Many pray to her, but it is impossible for her to hear all the millions on earth who are praying to her at the same time. She is not like God, who is always present everywhere and knows all things. There is no evidence that saints in Paradise hear what is said in this world. St. Paul says that Christ is the only mediator between God and man. There is found in the New Testament only one instance of praying to a dead saint. In Luke xvi, we read the prayers of the rich man's ghost in the torments of hades requesting relief from the spirit of Abraham in Paradise. But his prayers were refused and he is told by Abraham that his request can never be granted.

### A Catholic's Confession.

Some months ago a Protestant demonstration was held in a certain town in Illinois, not many miles from St. Louis.

Among the audience was a young man who was a very bigoted Roman Catholic. As the arguments against the doctrines and practices of his Church proceeded, he became greatly excited, and at last, being unable any longer to restrain his wrath, he rose up, and proposed to settle the points in dispute by means of a hand-to-hand fight with the speaker.

Some of the men who had been sitting near him immediately took charge of him, and led him outside. He went quietly home, and sat down to meditate on what had transpired.

The more he reflected, the calmer he became, until finally, with every vestige of his anger gone, he suddenly, addressing his sister in a burst of honest conviction, exclaimed: "Those fellows must be right—look at the proofs they have!"

No sounder conclusion than that can be reached by the most careful investigator of Protestant Christianity.

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### Grasping Priests Defeated.

Much interest has been aroused in Washington by the recent failure of an attempt by the authorities of Gonzaga College and of St. John's Orphan Asylum to obtain possession of the estate of a woman named Margaret Burns, who shortly before her death had made a will leaving the bulk of her property to her children, while they asserted that an earlier will had bequeathed practically all of it to them.

The priests took the matter before

the Probate Court, where it was tried before a judge and jury, with the result that the priests were not only defeated in their attempt to deprive the children of a deceased member of their church of their mother's property, but showed themselves up to the community in their true character, which will hardly, under the circumstances, be likely to receive much admiration from the public.

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### A Dissatisfied Priest.

In the January number of this Magazine the case was mentioned of a priest who had written to Christ's Mission from St. Louis, complaining of the bad treatment he had received from his superiors. He had not formed an accurate judgment of the spirit of THE CONVERTED CATHOLIC, for he offered to send on some scandalous stories concerning high ecclesiastics.

A few weeks ago a letter came from a minister in St. Louis saying, "The poor priest you speak of in your Magazine is being treated for rheumatism in our Evangelical Hospital in this city. He is very poor, but makes a good impression on all who meet him. It is as you say; he has not come out of the Roman Catholic Church to learn the better way of salvation, and I fear that if the bishop would offer him a good position he would drop the sword and return to the fold of Rome.

"Wishing you Godspeed in your work in Christ,  
H. W."

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### Idolatry in New York.

The coronation of a statue of the Virgin Mary in a public park in the upper part of New York was a startling event in the history of this city. The statue with its crown of gold and

jeweled ornaments is said to be worth \$30,000. After the coronation, which was witnessed by 25,000 people, mostly Italians, the statue was removed to a neighboring Catholic Church, where it is enclosed in a glass case, and protected by electric wires and the latest invention in burglar alarms.

Intelligent Catholics who visit this shrine and pray before the statue declare that they do not worship it, that they only reverence what the statue represents, and that in all their prayers and devotions they worship God alone. Intelligent pagans in ancient Rome made the same assertion when they visited the temples, and so do the Orientals of the present day. The fact remains, however, that the great mass of the people literally adore and worship the idol before them as truly as the Hebrews fell into idolatry when the leaders held up the golden image before them and said, "These be thy gods, O Israel!"

Archbishop Farley and the high priests of Rome in this city who participated in this coronation of the Virgin Mary did not style her a "god," but they commended to the people the prayers to the Virgin Mary duly authorized by the Church. One of the most famous of these prayers is that of Alphonsus Liguori, Doctor of the Church and Founder of the Redemptorist Order, who is a canonized saint of the Roman Catholic Church, in which the Virgin Mary is expressly "worshipped."

This prayer has been published in a previous volume of *THE CONVERTED CATHOLIC*, but it is given here, now, as found in the latest edition of "The New Raccolta," or Col-

lection of Prayers and Good Works and "published in 1898 by order of Pope Leo XIII," and approved by Cardinal Gibbons:

#### WORSHIPING MARY.

"Most holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all, do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my mother! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen."

One fact that the whole incident should force upon the heart of every true Christian is its demonstration of a desperate need for not only the work of Christ's Mission, but for earnest effort on an extensive scale to take the glorious Gospel of Jesus Christ to these twentieth-century idolaters, so that they shall forsake the worship of idols and turn to the only living and true God.

### Politics.

This being a Presidential year, the heat of politics promises to be as torrid as the weather is now. It is nothing new for the American people to be intensely interested in the election of the chief officers of our Republic. A work recently published on the settlement of the West at the beginning of the last century, "Cuming's Tour to the Western Country, (1807-1809)," refers to the political situation and the state of feeling among the people in 1808, when the Federals and Democrats were the contending parties:

They nickname each other Aristocrats and Democrats, and it is astounding to what a height their mutual animosity is carried. They are not content with declaiming against each other in Congress, or in the State Legislature, but they introduce the subject even in the bars of the judicial courts, and in the pulpits of the places of religious worship. In some places the males who might otherwise be on terms of friendship with each other are, merely on account of their diversity of sentiment in politics, avowed and illiberal enemies; and the females carry the spirit of party into their coteries so far as to exclude every female whose husband is of a different political opinion, however amiable and ornamental to society she may be. . . . There are very few neutrals, as it requires a bold independence of sentiment to prevent a person from attaching himself to one or other party, and, besides, to a man who has not resources for the employment of time within himself, the alternative of not being of one or other party is insupportable, as he is shunned equally by both.

While the partisan zeal of politicians does not take such extreme forms in our day, yet the energy and earnestness of purpose which those

men display could be copied by many Christians to the great and lasting advantage of the Kingdom of God. What victories for the religion of Christ would be seen if as much personal effort were put forth to push the claims of the Saviour on men and women as will be exerted to assert the superior claims of the respective candidates for the Presidency!

The time is short, and let us all do what we can with all our might, knowing that for us, each one, the night soon "cometh, when no man can work."

### CHRISTIAN SCIENCE.

The following letter from a well beloved friend appeared in the *New York Globe*, July 27, 1904:

Sir—Here is the "status" of Christian Science by an eminent divine, who has carefully "gone through" "Science and Health, With Key to the Scriptures."

"Sickness is an error, pain is a mistake. 'Coughs, colds and contagion,' says the book, 'are human theories.' If you think, then, you have a headache, there is no head and no ache. If you think you have the rheumatism, there are no twinges and there are no bones. All you have to do is—like Podsnap in Dickens—put them out of sight—wave them behind you and they are gone. 'There is no sickness, and there is no death. It is an error of mortal mind—i. e., the flesh'—whatever flesh there may be when there is no matter. But there is no death, no casket, no funeral and no grave. Dismiss, deny them—Presto! they are gone."

This extract from a sermon delivered by the Rev. George S. Bishop, D.D., on May 15, 1904, in the First Reformed Dutch Church, Orange, N. J., may serve to show to some would-be dupes somewhat of the "status" of that horrible delusion—Christian Science.

W. A. MCBRIDE.

### A Message from Switzerland.

I lately received from Geneva, Switzerland, a French calendar which has on the front of every leaf a short religious paragraph very much like those at present appearing in every issue of the *Montreal Witness*, headed "Bible Truth." I take the liberty of translating one and sending it to **THE CONVERTED CATHOLIC**. Should it be published I hope that it will be blessed to many of the readers.

T. FENWICK,

Woodbridge, Ont., Canada.

It is as follows:

"A child cannot understand the teaching of his father. Is it astonishing that the doings of God are often to us most painful mysteries? Let us not lose confidence. God does not afflict us without a reason. He desires our instruction, our perfection. How many blows of the chisel the artist has to give to carve a magnificent statue out of a block of marble! Each blow helps to form the masterpiece. To bring our flowers and our fruits to perfection, they need not only the sun, but also the wind, the clouds, the rain, and all the changes of the different seasons that God dispenses to them. So it is in regard to the development of our spiritual life. It often happens to us during our pilgrimage, that we must walk through the Valley of Humiliation, drink the waters of Mara, and suffer under the repeated blows of mysterious trials. The Lord says to us as He did to Peter: 'What I do, thou understandest not now; but thou shalt understand it soon.' Then we shall bless God for every blow of the chisel, and for every dispensation of His Providence."

### A Letter from Surinam.

The pastor of a church in Paramaribo, Surinam, South America, says in a letter enclosing the renewal of his subscription for the Magazine:

**THE CONVERTED CATHOLIC** is a monthly I fully enjoy and appreciate, especially your open letters to Cardinal Gibbons. Would to God some of those so-called enlightened prelates could be converted to God!

I often wonder at the great long-suffering of our God in allowing Rome to go on as she does, but He allows Satan also, so it will no doubt be for a wise purpose; yet I often cry out to God, "Lord, send Thy light and Thy truth on a dark continent!"

I should very much like to have the oath taken by a Roman Catholic Bishop at his ordination or installation, when he swears to do all he can to bring the government of the country he may live in under the power of the Pope, or something like it. Could you let me have it in Latin, with the English translation?

Any other pamphlets touching the deadly teachings of Rome will be welcome for my library.

I am laboring on in the Lord's vineyard in this dead Protestant land. I should so much like some one to come here and stir up the people with regard to Rome's trickery and ways.

Rome is doing much mischief here, and our Protestant government seems to be struck with blindness. I hear you say, "Tout comme chez nous" ["Just the same here!"—Ed.]. But we must keep on protesting as you do so ably. God bless you, and your important work!

I have in my church seven or eight former Catholics who have been soundly converted under my ministry. Praise be to God!

Yours till He cometh, M. S. B.

### Pope Leo's Hope in Death.

Not long before his death last year, Pope Leo XIII wrote a poem in Latin, of which this was the translation widely published throughout the world:

Leo, now sets thy sun; pale is its  
dying ray;  
Black night succeeds thy day.  
Black night for thee; wasted thy  
frame; life's blood sustains  
No more thy shrunken veins.  
Death casts his fatal dart; robed for  
the grave thy bones  
Lie under the cold stones.  
But my freed soul escapes her chains  
and longs in flight  
To reach the realms of light.  
That is the goal she seeks; thither  
her journey fares;  
Grant, Lord, my anxious prayers:  
That, with the citizens of heaven,  
God's face and light  
May ever thrill my sight;  
That I may see thy face; Heaven's  
Queen, whose mother love  
Has brought me home above.  
To thee, saved through the tangles of  
a perilous way,  
I lift my grateful lay.

In the first four stanzas, says a contemporary, there is no more evidence of Christian light or faith than is to be found in Socrates or Cicero. In the whole poem there is not one word about Christ as the object of the soul's trust, or about the Holy Spirit as the guide. The Virgin Mary is the one who is trusted and depended on for salvation. If the head of the Romish Church knows no more about Christianity than is evidenced in these words, which are meant to be the supreme expression of his faith, it is not to be wondered at that the masses of his Church trust the Virgin Mary and the saints rather than Christ and the Holy Spirit. It is very pitiful.

The Romish Church has almost entirely crowded out of view the great cardinal truths of the Gospel. Justifying faith in Jesus Christ is lost sight of. Priestly acts and the machinery of the Church are put forward as the means of salvation for the soul, and saints and the Virgin Mary are prayed to, while God is almost eliminated from the religious consciousness.

The ecclesiastical system fills the hearts and minds of its members, while the ideas and practices taught are contrary, in most essential points, to the teachings of the Apostles. Instead of true repentance for sin and saving faith in the Saviour of whom it is written "There is none other name given under Heaven whereby men can be saved," the Roman devotees put their hopes of pardon for unrepented sins upon altars and incense, masses and indulgences, images and holy water, penances and absolution; while the picture of Pope Leo setting the Virgin Mary up on a pedestal as his guide through life into eternity and ignoring even the very existence of her divine Son, accurately represents the attitude of the great majority of the members of the Church of which he was head.

Hazleton, Pa.

Dear Mr. O'Connor:

As I am myself a converted Catholic, as also are my two brothers, with their families, you can see that we are interested in your paper. I am doing all I can to spread the influence of your magazine, and when I have done with my copy I send it to different friends, because I am sure it will help them in their spiritual life.

May God bless you in your great work, that you may be the means of bringing many souls to Christ.

A. G.

## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

## XXI.

## SIXTH SERIES.

NEW YORK, August, 1904.

Sir:—When the heat of summer has passed, I hope to begin a series of meetings in a public hall in this city in commemoration of the Twenty-fifth Anniversary of the work in which I have been engaged. At this writing it would be premature to enter into details regarding this religious and patriotic work. But, God willing, you shall know all about it before the year is over. Meantime it is comforting to know that the efforts put forth for the emancipation of the people from whom I have come have not been in vain.

When in 1879 I came to this city, after I had renounced the priesthood of your Church and had pursued a medical course in Cincinnati, I had one object in view—to make known to my Catholic brethren the way of salvation as revealed in the Word of God and as Christian hearts have experienced it. This is the foundation of Protestant Christianity. The Bible, a famous English divine has said, is the religion of Protestants; and the witness of the Spirit confirms in the heart of the believer what the mind has received from the inspired Word. The Bible is “a lamp unto the feet, and a light unto the path” of every one who will follow it. And the Apostle Paul says:

“As many as are led by the Spirit of God, they are the sons of God.

“For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

“The Spirit itself beareth witness with our spirit, that we are the children of God:

“And if children, then heirs; heirs of God, and joint heirs with Christ.”

That, Cardinal, is what I have been preaching with voice and pen to my Catholic brethren for the last twenty-five years; and, thank God, while the work has been a labor of love, it also has not been in vain, for the Word preached has been like seed sown in good ground that has sprung up and borne fruit in many conversions.

Another—though secondary—object I had in view was to inform the American people of the true nature of the schemes and purposes of the Roman hierarchy in this country, knowing that an enlightened public opinion is the best safeguard of our republican institutions. This part of the work has also been productive of good results.

As regards conversions from the Roman Catholic Church in the United States, or as you style them, “losses” and “leakage,” there is abundant testimony that two out of three Catholic immigrants and their descendants for the last hundred years have withdrawn from your Church. Last June Bishop McFaul, of Trenton, at a great meeting of the federated Catholic societies of New Jersey, said:

“If all the descendants of our Catholic forefathers had remained true to their faith, there would be over 40,000,000 Catholics in the United States

to-day, instead of 15,000,000. There is hardly a Protestant family in the country that has not had one of its ancestors a convert from the Catholic Church."

In January, 1901, Bishop McFaul made a similar statement at the funeral of Bishop Wigger in Newark, though he was more modest in his figures then. But we will accept the statement as it stands. I am the more inclined to do so because apart from this bishop's assertion there are other proofs of the separation of millions of people in the United States from your Church, who would have been members of it to-day if it were the Church of Christ. I need not quote again Miss Elder's "Twenty Millions Loss"—Bishop McFaul's estimate is 25,000,000—but will call one of the best priests in the United States as a witness.

A few weeks ago in your city of Baltimore the wife of a negro physician, and the mother of one of the two negro priests in America, were ordered out of the Immaculate Conception Catholic Church of that city. These two ladies, with Mrs. Turner, instructor in the negro high school, had gone to mass at this Church, located in a white parish, and the two former were ordered to leave the building while at prayer.

Mrs. Turner, who sings in the choir of a negro Catholic Church, said that Father Donoghue, the pastor, went hastily down the aisle and said in a high tone of voice, "Get up and go out of this church. I don't want any colored people in this church." While leaving the church, followed by the pastor, Mrs. Turner says the priest met another negro woman and exclaimed to her: "Get out of here; I wish no negroes to attend this mass."

Now, in the Baltimore *Morning Herald* of July 25, 1902, is reported a sermon delivered by the Very Rev. John R. Slattery, Superior of St. Joseph's Society for Colored Missions, on June 22, of that year, at St. Francis Xavier's Church, Baltimore. The "young priest" referred to in the first paragraph was ordained to the priesthood a few days before. He is the son of one of the ladies whom Priest Donoghue turned out of his church.

Father Slattery said in part:

"To-day for the second time the congregation of St. Francis Xavier's Church welcomes to the altar a young priest who was baptized, made his first communion and was confirmed in this church. Not only is it the second time for this congregation to welcome one of its members to the altar, but it is also the second occasion for the colored people of the United States to gaze upon a native of their race who was ordained in his own country.

"During slavery days there could be little hope of orders for colored men, although the illustrious Bishop England, of Charleston, S. C., over sixty years ago, raised to the priesthood a negro—an Irishman by birth—in that city.

"Since emancipation have arisen large bodies of Protestant clergymen of the African race. In fact, the two most numerous denominations among them, the Baptist and Methodist, are entirely colored, from Bishop to parson, from elder to infant.

"Now, the Catholic Church has never drawn any ethnological line in the priesthood. In fact, the African Church of early days was probably the most glorious part of the Western Church. Origen, Tertullian, Cyprian, Augustine

were all Africans. Although they may not have been, strictly speaking, Ethiopians, they were not English or Irish or German or Americans.

"To-day, after 25 years of labor among and for the colored people, I am absolutely convinced that the Catholic Church will make little progress in converting the negroes of the Southland unless she succeeds in getting a large body of colored priests. Bear in mind that the ministry of the Catholic priesthood in this country is devoted to the emigrant whites of Europe. Now it is not exaggeration to say that they do not hold their own. The leakage among white Catholics during the lifetime of the American republic has been enormous—millions and millions have dropped away. Furthermore, it is noteworthy that an organized effort to convert the colored people to Catholicism is older by a quarter of a century than the organism known as non-Catholic missions—which to-day labors for the conversion of white non-Catholics. In truth among the great drawbacks to the conversion of the heathen is the neglect of native clergy. Again and again has Rome insisted on a native clergy in the East, thus far with little obedience and less success. Most of the missionaries are Europeans who receive a sprinkling of natives into the priesthood, but as a rule keep them in subordinate positions. Such was the case in Cuba till after its freedom, and is now in the Philippines.

"The events going on in Rome at this very moment afford us the best possible proofs in favor of a native clergy. Leo XIII, the head of Catholicism, is one in word and deed with the United States in requiring the deportation of the friars from the Philippines. And the reason why the Pope and President are in harmony is because the Filipinos will have none of the friars, who, to their own shame, refused the natives membership in any of their orders.

"Indeed the uprising against Spanish rule in the Pacific archipelago was much more against the friars. Now Rome by her acts ratifies the revolt. Had those good men in accord with the spirit of the Church admitted the Filipinos into membership there would be no friar question in Manila or in Rome.

"Taxation without representation, which set the teas in Boston harbor forever seething, has its counterpart in the denial of a native clergy to any race."

This good man has devoted his life to Romanizing the colored people, with the most meager results, and he was roundly abused for his plain speaking on this occasion. Your Baltimore priests, led by a man named Starr, reviled him, and called upon you to suspend and excommunicate him for daring to say that millions and millions of Catholics have "dropped" away from your Church.

You knew that what Slattery said was the truth, and you dared not suspend him; but he was "silenced" so effectually that he has not had a word to say in condemnation of the brutal conduct of the Irish priest, Donoghue, in driving respectable colored people out of his church. Poor Slattery is mistaken in thinking that a "native clergy" would bring the negroes into the Roman fold. The native Irish and German priests in this country have not been able to keep the people of their nationalities and their descendants in the Roman Catholic faith. Neither could a native American clergy—if such were possible—have any better success. Americanism and Romanism do not go together. There is an irrepressible conflict between the ideas represented by each. As soon as a priest becomes imbued with American ideas he ceases to be a Roman, and would leave the Church if a favorable opportunity

presented itself. I know whereof I speak, Cardinal, for during my labors in this city for the last twenty-five years two hundred priests have called on me to relate their experiences in the Roman Catholic Church. It has been my privilege to be of service to more than half that number by comforting them with the sure promise of God to save their souls outside the Church of Rome and by ministering to their temporal needs when on leaving that Church to accept the salvation of God in Jesus Christ they suffered the loss of all things. But, as I said at the beginning of this letter, details concerning this work for the conversion of Catholics must be reserved for a future occasion. I will send you an invitation to attend the exercises of our Twenty-fifth Anniversary when you can learn what has been done. Meantime, the good work goes on. Last month three priests came to me—an American, an Italian and a Hollander—and with the blessing of God they shall be directed and helped to a better and a happier life than could be possible for them in the priesthood of Rome.

More priests and people will come out of your Church, Cardinal, as the years go by. You style them "lost," but I call them free men. Referring to Bishop McFaul's statement of the 25,000,000 "loss" and 15,000,000 Romanists now in the United States, the *New York Sun*, a great metropolitan daily which is always most favorably disposed toward everything relating to the Roman Church, in its issue of July 22, said in an editorial article that Bishop McFaul in his address to the Roman Catholic Federation, "in which there are now a million and a half members," expressed the hope that the Catholic vote "would be more equally divided between the two great political parties." And it added:

"Bishop McFaul referred to another matter of serious importance when he said that 'if all the descendants of our Catholic forefathers had remained true to their faith there would be more than 40,000,000 Catholics in the United States to-day, instead of 15,000,000.'"

"This is a higher estimate of our present Roman Catholic population than is warranted by official statistics, but it may not be excessive. However that may be, the immigration from Roman Catholic countries alone since the foundation of the Republic must have been as many, and very much more if their children born in this country are included. A great part of these foreign Catholics and their descendants must have fallen away from the faith, and the Bishop's estimate that if they had all remained loyal our present Catholic population would be forty millions is moderate."

Here is confirmatory proof of the highest authority that the people are leaving your Church at an alarming rate. What has become of them? Where are they going? They are not in the penal, reformatory or charitable institutions, for three-fourths of all the inmates in those institutions are good Roman Catholics, faithful to all the rules and regulations of the Church. They are not saloon-keepers or dive-keepers or Tammany Hall politicians of the baser sort, for if one should say, "Down with the Pope" to a Tammanyite, there would be a riot immediately. Where are all those former Catholics? By the grace and mercy of God many of them are members of Christian churches, and we shall endeavor to bring them all there.

Yours truly,

JAMES A. O'CONNOR.

**THE CONVERTED CATHOLIC.**

A MONTHLY MAGAZINE.

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to Evangelical Christianity.

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**Various Notes.**

The special edition of "A Year in St. Margaret's Convent," which was published at the beginning of this year, is nearly exhausted, and it is most probable that another edition will not be issued from the press unless there should be a very large advance order for it.

The book is doing great good wherever it is circulated. One of our subscribers in Alabama writes, under date of July 26:

"I loaned my copy of 'A Year in St. Margaret's Convent' to a friend, and it was read by his niece and was the means of keeping her from entering a convent in Mobile. She says her sister shall not enter one as long as she can prevent it. THE CONVERTED CATHOLIC also keeps on its rounds, and is doing good. S."

It is not generally known that Counselor McCarthy's books, "Five Years in Ireland" and "Priests and People in Ireland," were among the factors that prevented the British government from establishing a Catholic university in Ireland.

Mr. McCarthy's new book, "Rome in Ireland," is more popular than even his preceding works. It is a wholesome sign of the times that the books of this Catholic gentleman should have such a wide circulation

in Great Britain and Ireland in face of the most strenuous opposition of the Roman hierarchy.

A popular edition of Professor Villari's "Life and Times of Savonarola" has been brought out in London. It is a handsome volume of 792 pages, and has many illustrations. It is a history of great events in Italy as well as the record of the life of a most remarkable man whom the Romans could silence only by fire and faggot. Savonarola was only 45 years old when he was burned at the stake.

Messrs. Morgan and Scott, of London, have brought out the third edition of Dr. Alexander Robertson's book, "The Roman Catholic Church in Italy." It has been publicly stated that the Pope has read this volume, and if so, it is to be hoped that its perusal did him good. This edition contains facsimiles of complimentary letters from King Victor Emmanuel III and Premier Zanardelli, commending the work. The book is a handsome volume of 280 pages, and from it all Americans can form a good idea of what the Roman hierarchy will do to this country if they ever succeed in their openly avowed purpose to "make America Catholic." The price of this book, which can be obtained from this office, is \$2.00.

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I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

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